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THE NEW UNITY

For Good Citizenship, Good Literature; and Freedom, Fellowship and Character in Religion.

OLD SERIES, VOL. 40. CHICAGO, DECEMBER 16, 1897. NEW SERIES, VOL.

Reading Room Divinity School

Live for some earnest purpose,
Live for some noble life,
Live for the hearts that love you,
Live that the world may find you
Honest and pure of thought.
Live, tho' it frown upon you,
Live as all true men ought.

What does it matter, brother,
If in the race for fame,
The one gains a gilded carriage,
The other a poor man's name?
Life's but a little season,
Naught but a passing cloud;
One day it lives in sunshine,
The next, the winding shroud.

Why do you live? you murmur;
Why do you die? I ask,
When the golden good of kindness
Lies oft within thy grasp.
'T is but a word of comfort,
'T is but a softened heart,
'T is but a look of pity
When tears are seen to start.

'T is but a word of guidance,
Only a friendly touch,
One moment's self denial;
But oh! it is so much,
That heavy hearts grow light,
And life is robbed of pain,
And somewhere in the world,
Yours is the greater gain.

Be ye, then, Jew or Gentile,
Ask not the others' creed,
For if the flower be spotless,
Care ye where grow the seed?
Live for one true purpose,
That honest hearts may rise;
Work through the noon of manhood,
And when the evening dies,
There need be no forebodings—
Angels will close thine eyes.

—"CHEIRO"

The above poem was read at the close of his Nashville address by Mr. Cola, the Parsi. See page 934.

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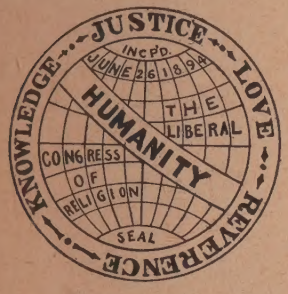
For further particulars, see editorial first page.
Correspondence solicited.

Alfred C. Clark, Publisher, 185 Dearborn Street.

THE NEW UNITY

VOLUME V. THURSDAY, DECEMBER 16, 1897. NUMBER 42



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.
—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

"There's a Legion that never was 'listed,
That carries no colors or crest,
But, split in a thousand detachments,
Is breaking the road for the rest.

* * *

We preach in advance of the Army,
We skirmish ahead of the Church,
With never a gunboat to help us
When we're scuppered and left in the lurch.
But we know as the cartridges finish
And we're filed on our last little shelves,
That the Legion that never was 'listed
Will send us as good as ourselves."

—*Rudyard Kipling.*

Have you yet made your Christmas presents of THE NEW UNITY to the friends who do not know it, but who would be likely to love it did they know it? One dollar will send a copy of this paper for three months to four of your friends.

In our reprint of Washington Gladden's beautiful poem which he recited at the Nashville Congress, the original title to the poem furnished by Mr. Gladden was "ULTIMA VERITAS." The poem, as we printed it, is now going the rounds of our exchanges under the title of "THINGS THAT CANNOT FAIL." Perhaps we like the Saxon title best, but we will do what we can through this note, to restore the terse title which the preacher-poet himself selected.

Dr. Henry C. Vedder, in the "Independent," discusses the question "Are Baptists becoming open communionists?" He does not answer his question, but he does say that Doctors Pentecost and Behrends "found themselves practically compelled to leave the denomination early in the seventies for saying no more than Doctors Gifford and Connell have said towards the close of the nineties." Will the latter be forced to go? Who believes it? Who says it?

The famous work of John Pounds, the cobbler who first enticed the ragged urchins of the gutter into his little workshop with baked potatoes, that he might teach them to read, is being carried on by the Unitarian church of Portsmouth, England. His old house is still used as a Sunday-school for the children of the slums, and now a training school of girls for domestic service has bloomed into what would probably be called in Chicago a "settlement." A house has been rented, plainly furnished and expenses provided for. The soul of the Portsmouth cobbler, like that of John Brown's, "is marching on."

It is not too late to set going again Edwin D. Mead's retort in the New England Magazine, to the politician who said, anent the Brown University trouble, that clergymen "invariably mar their work when they turn aside to meddle in current politics." Says Mr. Mead, "We leave Dr. Hale and Bishop Huntington, and Bishop Potter, and Rainsford, and Greer, and Heber Newton, and Moxom and Gladden, and the rest to defend themselves for being good citizens and men of affairs, and to apologize properly for John Cotton and Thomas Hooker and Roger Williams and the rest of the New England Puritans, for Prophet Samuel, too, and Prophet Isaiah, and others of that ilk."

The Congressional Library at Washington, a picture of which occupied our first page last week, is the largest library building in the world. The largest existing library in the world contains less than 2,500,000 volumes, while here, (beside the volumes in the reading-room, which number about 800,000, and the smaller stack of the Smithsonian section, containing about 100,000 volumes,) there are forty-four miles of shelves in position, and spaces that may ultimately be filled with stacks to accommodate 2,500,000 books, with under courts that may hold five millions more. The building covers three acres and a half of ground, and has nearly eight acres of floor space. Let this library building, built honestly and within the contract, be remembered when we are too much discouraged over our national affairs.

With all the other of Jane Addams' accomplishments and duties she is now Postmaster of Sub-station No. 10, situated at the Hull House. We may be sure that the work of the postmistress will be done well at this station. The personal habits of Miss Addams would make a profitable study for ministers who have such hard work in getting up such sermons as few people care to hear. Miss Addams' power as a public speaker is a matter of constant growth. She not only appeals to the sensibilities but to the sense of people with growing clearness. She is recognized as a deep, as well as a clear thinker, on ethical and spiritual problems. Her thinking is clarified by work. Her eloquence is born out of her experience. She is in contact with the men and problems she discusses. We would have better preaching and fewer ministerial breakdowns if other preachers had more of her habits.

It is said that one hundred thousand flags have been ordered for the Christian Endeavor Convention to meet in Nashville next year. Is there not danger of overworking the American flag a little in this direction? We yield to no one in our patriotism, but if we understand the Christian Endeavorers, they are something more and bigger than a national organization. The Christian banner is a bigger banner than the stars and stripes, and even it is not comprehensive enough a banner to represent the ideals of the race and the enthusiasm of mankind. We have heard of a committee preparing to decorate the Christmas tree with the American flag on the top of it. The Christmas tree cannot be limited by such an emblem, not even the "cross of Christ" represents its historical boundaries or its spiritual inheritance. There is a sense in which George Eliot was profoundly right when she said "Patriotism is the virtue of small minds." We need a flag of humanity one that, by common consent, will represent to the eye international and interdenominational and interreligious sympathies and fellowship. How are we to obtain a flag of the world?

The findings of the court martial in the case of Captain Lovering, who had an obstinate private hauled by the heels through the streets of Fort Sheridan from the guard house to headquarters, has finally gone the rounds and reached its publication, and the severe reprimand of the Secretary of War has been read before the troops of the United States. The saddest thing in connection with this affair, to our mind, was not that Captain Lovering, an officer of spirit and high temper, did under special provocation, lose his temper, and do not only an unmilitary but a cruel thing; but that the commanding officer of the Fort, and if the newspaper reports are to be relied upon, all the regimental and line officers so far as heard from, seem to approve the cruel act of the captain. In the case of Captain Lovering there were extenuating circumstances to be plead. These other officers were not angry, and in their hesitancy to condemn cruelty there is a pathetic confession of weakness on their own part. "Discipline must be maintained," they say. Must it on such low levels? Is the army hopelessly a brutal thing? Are we never to outgrow these carnal forces? The case at Fort Sheridan sets us thinking on long lines and into deep places. Do we need to spend millions on our navies? Is the commander-in-chief of our armies wise in his demands for an increase of the army? We believe the United States is safe through other forces than that represented by powder and cold steel.

Dr. Hirsch, in last week's Reform Advocate, makes good use of the sad breakdown of Dr. Gunsaulus in answering those who think that the station "of the rabbi or the preacher is a soft snap, a sinecure." He well says:

> If this view were grounded on fact, such breakdowns as that which made it imperative for Dr. Gunsaulus to ask for his release would be unaccountable. Mental strain is never absent from the duties of the modern preacher's office. The exacting pressure of the ambition, which he cannot relinquish, to do justice to the highest ideals consumes an enormous amount of moral and intellectual energy. By virtue of his position he must regard himself the representative of his people in the multiform relations which they would maintain with other components of the community. He would be a force in public life. He would have his studies tell on the solution of the educational, moral, economic and political problems of his city and day. He has to be a student, an omniverous reader, an unremitting thinker. And moreover, he would be the friend of the downtrodden, the pleader in behalf of the sufferers. He cannot disembarrass himself of the woe and misery of others that come to his door and ask at his hand redress and look to him for counsel, cheer and hope. He would be just to the views of the more fortunate, the "mighty ones of this earth," and still cannot escape clashing with their prejudices in the advocacy of the larger humanities which he knows constitute the essence of true religion.

With the first of December the "*Leader*," of Boston, and the "*Universalist*," of Chicago, were joined in holy wedlock and they have now set up housekeeping in Boston at the old home of "*The Leader*," under the name of "*The Universalist Leader*." This new combination absorbs also the *Gospel Banner* that was published in Maine, and carries in its traditions many other papers reaching from 1819 down to the present time. This is but yielding to manifest destiny. The tendency is towards concentration in religion as elsewhere, combination in education, as in trade. The Universalists have now a goodly paper of twenty-four pages, published in Boston, with a branch office in Chicago, in charge of the editor of the absorbed "*Universalist*," Dr. Cantwell. "*The Universalist Leader*" is destined to lead into a universalism more universal, perhaps, than its supporters and managers may now believe in. Whether they will or not, Universalism in its very name is doomed to the universality that satisfies thinkers, that includes those who differ and that involves the

universal brotherhood here as there quite independent of sectarians, creed, or "Christian" confession. They cannot "squat" on any quarter section of humanity and call it "Universalism" in a way that will make their title on that quarter section good against all intruders; as some one has said "they must sooner or later prove their title or move on." The removal of the *Universalist* from Chicago leaves THE NEW UNITY the sole weekly representative of avowed liberal religious thought in the Mississippi Valley. The earliest task which the movers in the Liberal Congress set for themselves was to bring about some co-ordination or co-operation among the various newspaper organs of liberal thought. At that time there were in Chicago at least three other weeklies covering more or less the same general ground aside from their special messsage—"*The Universalist*," the "*Religio-Philosophical Journal*," the "*Open Court*" (weekly). There was in St. Louis the "*Non-Sectarian*" (monthly) and several other enterprises of a more local character. The "*Open Court*" has become a monthly; the others have either been absorbed or have moved away. Not by any formal combination, but by the law of a kindly survival, THE NEW UNITY is left alone in the field which it aspires to fill. It stands anxious to report activities of all kind, ready to reflect the thoughts and hopes that actuate the leaders in all these movements. For twenty years we have been on hand to welcome a long line of newspaper babies into the world, to cheer them on and, when the time came, to bid them loving farewell and honorable burial. The task of THE NEW UNITY becomes greater as it becomes more inspiring. We confidently and lovingly look to our friends for the help that will enable us to make of it a worthy representative of this great movement, a leader indeed, not only in thought but in sympathy, a love leader, one who belongs in the fraternity of helpers. Our time to die will doubtless come, but not just yet. Now is the time to lend a hand all round and all together. Send your Santa Claus coin subscription. 25 cents for three months. Send for some coin cards. See advertisement on second page.

The Message of the "Pagans."

We come this week to the "Comparative Religion Day" at the Nashville Congress and print the addresses of Friday morning, when, after the opening address by Dr. Janes, who occupied the chair, representatives of Hinduism, Parsiism, Jainism and Islam, were heard in their own behalf. So much of their addresses as we have space for are printed in this issue. A correspondent, much interested in the work of the congress and its future meetings, expresses the opinion, perhaps of many others, when he says in substance, "I do not think it worth while to do much more in this spectacular display of other religions. These Orientals have not much to teach us." This is doubtless true of the class whom the writer represents. It is true of those who are at all conversant with the work done in this department of study, made available to the English reader of average intelligence by the books of Max Müller, Rhys Davids, Samuel Johnson, James Freeman Clarke, and the lesser authorities; but these Orientals have still much to teach those who rest in the assumption that high ideality, pure morals, even intelligence and public spirit, are the peculiar monopolies of Christianity. They have much to teach to those who have not yet realized that Christianity holds no copyright upon its golden texts or high messages. They have much to teach to those who still think that Asia and Mohammedan Africa are continents of unmitigated darkness and that the whole story is told when the story of their superstitions and degradations is recited. These Orientals have the added contribution to make which an object lesson carries over and above an abstract statement. The Parliament of Religions found its greatest potency not in the things there uttered. There was very little striking in the speech. But the personalities gathered, the good fellowship there embodied, the thought incarnate was most impressive, and the occasion has become one of the most memorable events in the history of the world. And so we hail the increasing frequency of the visit of these missionaries from the East to the West, because by their very presence they provoke thought, arouse inquiry, and establish that study by comparison rather than by contrast. This study compels both Oriental and Occidental to confront the fact that they are not so very unlike even in the elements of thought; still less unlike in the attainments of character. They hold a large amount of weaknesses and strength in common. The presence of these non-Christian missionaries compels us of the West to recognize the roots of our Christianity and the correlations of our Judaism. None the less do our visits prove to themselves and to us that much of what is best in their appreciation of their own religion has come to them by the way of Western scholarship. These men quote our books and have been made conversant with their own thought through Western scholars to a surprising extent. Another thing they teach themselves and us is that high principle or subtle metaphysics does not save the soul and will not redeem a nation or make potent a race. Not theories about "soul," but soul exercise is religion.

These are some of the consideration which make us glad of their visits and happy to present in these columns their addresses, and we hope that future congresses will make still more impressive the above lessons; and lead us to hope that the Parliament of Religions was, as we have often said, a prophecy

more than a fulfillment, the first of many more to come. We cannot close this editorial comment more effectively than by reprinting a private letter from one of the most single-minded and kindly-hearted children of the East that came to the Parliament, the secretary of the Maha-Bodhi Society, with headquarters in Ceylon. The letter, as will be seen, is but little over a month old. May it come into our wintry climate with the spicy breezes of India.

COLOMBO, CEYLON, NOV. 6, 1897.

Dear Brother:—Peace and blessings to you. After an absence of fourteen months I am again with my people on this beautiful island, where for twenty-three hundred years they have lived in peace and happiness until the R. C. Christians from Portugal came and upset the established order of things. After the Portuguese came the Dutch, and now we have the English. The effects of European civilization are visible everywhere, crime, drunkenness, poverty, etc. The government gets the largest revenue by selling to the natives opium and other intoxicating liquor. The political morality of western statesmen are inconsistent with the doctrines as enunciated by the Savior whom they follow as their Lord. Perhaps after the second advent of Christ we shall have a better state of things. I am making arrangements to go to Thibet to find out whether all the stories told about the Mahatmas and the Grand Lama are true. For the sake of truth I wish to explore the mysteries. The difficulties are great and the obstacles are many. About March next, I hope to start from Dayerling. I am almost sure that the Benares Congress of Religions will be an accomplished fact. I want you to write to —— and ——, of Benares, India. If I succeed in my Thibetan trip I shall make every effort to have the Congress at Benares in 1890. There is the possibility of my revisiting America next year to wake up my American brothers. I consider they are my brothers. There is an indefinable something that draws them to me. Whether they like me or not, I love them, and I hope to give my life in the near future for them. So kind, so hospitable they were to me. And the women—they were like mothers to me. The triumph of woman is to be found in America. In intellect they beat all the women in other parts of the world. In gentleness and sweet simplicity the Burmese and Japanese women hold the place. Buddhism has made them so. The spirit of compassion is still wanting in the American family, and no religion can give that but Buddhism. My regards to all friends. Believe me, yours sincerely,

H. DHARMAPALA.

In Sickness and In Health.

Many revolutions come about without observation or anticipation. One of the most remarkable is that which has established the monistic conception of the human being. Half a century ago our text-books spoke of body and mind, or body and soul, as two distinct entities. A common method among the New England preachers is well illustrated by Increase Mather, when he declares "every man has a body that must die and shall die, and a soul that shall never die. To save such a soul is a mightier thing than to save all the bodies in the world." Researches in physiology began the work of emphasizing the close relation of mental quality to certain nerves, ganglia, etc. At this point the materialist came to the front, declaring man to be only a mechanism, and thought a secretion of the brain. Farther study and investigation brought out more clearly the power that mind has over matter, emphasizing the precedence of purpose over mere organic structure. This led to a new school of scientists, subdivided into Christian scientists, mental scientists, and others more or less varying from these, but all based upon the fact that in our generation we are noticing, with more emphasis and clearness, the dependence of matter, and the superiority of purpose and will. All of these schools exalt spirit, while some of them even go so far as to deny matter, which, of course, is nothing new in English speculation. We are told that disease is in the imagination only, and that pain is also of the imagination. That we have only to believe that we are well in order to be well. A natural sequence is the exaltation of prayer, and the depreciation of material methods of curing disease. That all this has led to extreme superstition and absurdity we may allow, without disallowing that there is a great fundamental development of truth in the present conception of the relation of mind and matter. Psycho-physiology developed first mesmerism, with its ounces of truth and its pounds of charlatanry. Hypnotism is a later evolution, and belongs to our own generation. This is only delving deeper into the world of nerves and suggestion, of anatomy and mental science. At all events, we are getting better defined the power of will over physical organism, to create disease and health. Auto-hypnotism is only one phase of the general subject, demonstrating the individual's power to regulate and control his own conditions of disease and pain. At present the reaction is strong to a more moderate use of this power, when demonstrated and defined.

Meanwhile the great fact was being slowly brought out by Darwin and Spencer that instincts, or mental powers which we sometimes define under the head of genius, or of gifts, when they appear in human beings, are not gifts at all, but are the result of the most laborious efforts of our ancestors, handed down to us as fixed and established habits. An instinct in us is simply that which was an exercise of choice and will in some antecedent form of life. For instance, our instinctive methods of breathing, or of nutrition, have come about through the long processes of conscious effort, which now has become unconscious and instinctive. Spiritualism also has had its part to play in this peculiar phase of philosophic evolution. It drove us to account for certain physical phenomena upon a mental basis. Much of the field is yet unworked. Spiritualism may be defined as science in the raw; the undigested and half-investigated. But all the while the schools and the churches have been learning to speak less of body and mind as two distinct entities. A parallel development has gone on also in the change from speaking of God and the universe as two to speaking of God and the universe as a unit. Monism grew into recognition in religious and theological circles. With considerable antagonism it is now almost universally accepted. The colleges

have created psycho-physiological laboratories, where mind can be studied in conjunction with anatomical investigations. Theological seminaries even have followed suit. The most orthodox do not decline to accept the inevitable. Ribot says that "the internal phenomena of the human being, instead of being looked upon as a manifestation of an unknown substance, must be considered in its natural connection with a physical phenomenon, and then it becomes possible to approach it by means of this accompanying physical phenomenon. Psychology thus becomes in the proper sense of the word, experimental. In fact it is no longer psychology but psycho-physiology, an examination of the external and the internal being strictly combined."

But the medical profession, always conservative, has been slow to adopt the new phraseology, if not the new physiology. It never has denied the influence of mind on body, or of body upon mind. This has been the basis of the work of the great physicians from Aristotle's day. But the formularies have gone on of late much as before. It is therefore a sort of epoch in medicine when Dr. Roosevelt, in conference with such an able corps of coadjutors as Dr. George Waldo Crary, Dr. Frederick S. Lee, Dr. Alexander, D. Johnson, Dr. William P. Northrup, Dr. Frank W. Jackson, Dr. Frederick Peterson, all of whom will be recognized as leading surgeons and physicians in the great hospitals of New York, and in addition to these, Josiah Royce, professor in Harvard University, gives us a book distinctly based on psycho-physiology. Chapter II gives us physiology, or the vital processes in health, while chapter III gives us psychology or a study of the inner purposing, as affecting health. In other words, a physician no longer considers himself confined to a study of physiology and anatomy. He must study not only the brain, but thought. Under the head of "Physiology" we come upon the general topic of heredity. Inheritance is a biological fact, and must be explained in accordance with biological laws. Twins may be as like as two peas, and yet one is not the mirrored image of the other. As a general law a child resembles its parents more closely than it resembles any other individual. At times, however, the offspring seems to possess almost or quite none of the parental qualities, but to show likeness to grandparents or great grandparents, either as regards general or as regards particular features or qualities. Lastly, in rare cases, a child seems to be a veritable black sheep, and possesses no qualities whatever that ally it to its progenitors. In speaking of inherited resemblances, we do not mean to confine ourselves to mere anatomical matters. Likeness of feature, of size, of structure, is most obvious, and is the kind of resemblance most commonly sought for, but likeness in things physiological and things psychological, in the mode of working of the body and of the mind and in things moral is quite as common. In fact, it is difficult, if not impossible, to draw the line between the physical features and the intellectual qualities, and the moral qualities, of the parents, that are hereditable and those that are not so. The general reader will not be interested in the discussion which follows, concerning the comparative value of the Darwinian theory of inheritance and the Weismannian theory. This discussion is necessary in a scientific treatise; but what the general reader wishes to know is that heredity of moral and mental qualities is inextricably connected with the inheritance of physical power.

This new doctrine, or rather new form of an old doctrine, cannot be brusquely set aside as materialism, for it is nothing of the sort. It is rather to revive the idea of St. Paul, upon a new basis of modern science. "Know ye not that your bodies are the temples of the Holy Ghost." The new psycho-physiology declares that the body is not a prison house for a soul, but that it is a product of eternal evolution, and sacred in all its correlated functions. The modern teacher does not say to his pupil, you may abuse or degrade your body, but by all means save your soul; but he assures him that both body and soul, as a single entity, is his heredity from God. He shows that a healthy body and a healthy mind must go together—that they cannot be alien to each other. He urges that, however strong the body may be and, however healthy, any course of thought that is corrupt will degenerate the physical functioning; while, on the other hand, depraved physical action will as certainly create intellectual decay and moral incapacity. Take the habit of dishonesty, which at first it may seem possibly to strictly confine to the intellectual and moral life, yet it will be found that truth-pervertion involves of necessity certain irregularities of nerve action and brain control. The liar, although less apparently, yet quite as truly enters upon a process of physical degeneration as the drunkard. We are led by this to a new definition of sin as that course, of either life or thought, which breaks up the activities of body or mind. Prof. Royce urges that the practical study and proper guidance of the intellectual life is dependent upon the formation of proper habits of conduct.

I have followed this line of two or three of the writers of this volume, in order to show that while we have an entirely modern method of treating the body and soul, that the new method of looking at the human being does not lead to a throwing away of the best experience of the past, nor does a recognition of the close relation of body and mind lead inevitably to cranky and whimsical theories of treating disease. E. P. P.

The Nashville Congress.

Brothers and sisters in the great family of man, little children in the household of our Father, fellow-seekers after light, fellow-workers for the right, fellow-worshipers at that universal shrine whereon brood the eternal sanctities that are revealed through Knowledge, Justice, Love and Reverence.

FRIDAY MORNING SESSION, OCT. 22, IN THE KNOXVILLE BUILDING.

Comparative Religion Day.

OPENING ADDRESS BY DR. LEWIS G. JAMES, OF THE CAMBRIDGE SCHOOL OF COMPARATIVE RELIGION.

Nineteen hundred years ago there came into this world a man whose message was peace, and whose mission it was to emphasize the life of righteousness as the condition of human fellowship rather than the accidents of birth and race, or the conventional acceptance of ritual, dogma and creed. Two great doctrines proclaimed he to the world: The Fatherhood of God and the Brotherhood of Man.

Misunderstanding his message, his professed followers petrified into dogma the living symbolism of his oriental speech, and founded in his name a fellowship based upon intellectual assent instead of the ethical quality of the daily life which was uppermost in his teaching; and the word "Christian," unknown to his vocabulary, became a barrier impassable between the church, which he never knew, and the world which he both knew and loved.

Ages passed, and the human mind, awakening from the torpor of enforced uniformity, rent the church in twain and asserted the right of private judgment, and entered upon the long campaign of sectarian controversy which for four centuries has been the heritage of Protestant Christianity.

Again was the message of the Master ignored and forgotten in the conflict of the creeds.

Christendom, waiting for the second coming of a personal Messiah, has yet failed to recognize that evangel of our later day, which is actually doing the work which the church and the sects have failed to accomplish, and is yet destined to bring about the complete fulfillment of these essential teachings of the Prophet of Nazareth.

Modern science has been the most powerful factor which the world has ever known in supplying the conditions which make for human brotherhood. It has bound nations together with bands of steel, and dissolved racial antipathies in the white heat of the electric flame. It has lessened the burdens of labor by transferring to insentient machinery much of the routine work which once taxed the endurance of human brawn and muscle, thus liberating man's intellect for thought concerning the higher things of life. It has created a divine unrest in the mind of the toiling poor, that so they might be compelled to strive mightily for their own enfranchisement and the world's betterment. So doing, it has created for them a larger universe, and made them instinctively conscious of the solidarity of the interests of all the world's faithful workers.

Entering the field of biology, science has demonstrated to man not only his kinship to his fellow human beings, but also to all sentient creatures, thus supplementing the teachings of the Prince of Compassion and the sages of the orient as to the sacredness of all life. Introducing the principle of comparative study as essential to a complete knowledge of living forms, it has carried it upward into the realms of psychology, language, and ethics, and at last even into the domain of the religious sentiments.

That venerable master in the application of the comparative method, both in philology and religion, Professor Max Müller, of Oxford University, has rightly affirmed that as he who knows but one language in reality knows none, so he who knows but one religion in reality knows not even the faith which he calls his own.

We are beginning to see that the human mind, in its relation to truth, is like a diamond with a thousand facets. We are beginning to understand with the most Catholic of modern philosophers, the great apostle of evolution, Herbert Spencer, that "In proportion as we love truth more and victory less, we shall become anxious to know what it is that leads our opponents to think as they do."

Recognizing the unity of the religious sentiment, in its lowliest as in its loftiest manifestations, the student of comparative religion will approach the study of alien faiths with a large charity and a single-hearted search for truth.

"But a few years ago," says a recent writer, "the names of Mahomet and Buddha sounded as mythical to the European and the American as those in the tales of the 'Arabian Nights.'" A few years ago few scholars cared to study the lives of the Oriental prophets. We are told that when Sir William Jones, an English scholar, went to Hindustan about one hundred years ago, and after learning the language, published some translations from the Sanscrit, the English clergy, together with the scholars of England, refused to believe in the results of his researches. Dugald Stewart published a book denying the existence of the Sanscrit, and every quotation from its pages was stigmatized as a forgery. The beautiful utterances of the Vedas and the Avesta occasioned great embarrassment to the ministers of the Christian church. For they looked upon other religions as a counterfeit of the truth. Most of this prejudice has happily passed away. Investigation, travel, commerce, study, have demonstrated conclusively the sympathy of religions.

It is the mission of comparative study to carry this growing conviction of all competent scholars to the pulpit and the pews, with it to inspire and reconstruct our missionary enterprises, and enlighten all our relations with peoples professing non-Christian religious faiths. In India, we are told, it takes a thousand dollars to convert one Hindu to some form of sectarian Christianity. To convert the whole Hindu people, even were this possible, would bankrupt Christendom several times over. If we may judge by some of the teachers whom they have sent to us, we may well doubt the utility of this misdirected effort. Let us spend our dollars, rather, in saving the lives of the starving millions whose sufferings are appealing to the sympathies of every human heart.

But what inestimable mutual benefits might flow from missionary efforts, based upon a sympathetic knowledge and appreciation of the good that is in other faiths. When the hands of Christendom are reached out to the non-Christian world in this spirit

its missionaries will indeed justify the command of the Master, "Go ye forth into all the world, and preach the good tidings to every creature."

Here, in the presence of a few representatives of the world's great religions, in the brief time allotted to us, we can only present a simple object lesson in comparative study. I would like to tell you something did time permit, of the beginnings which have already been made in this work at Greenacre, in the state of Maine, and Cambridge, in Massachusetts—something of the noble women whose far-sighted beneficence has made these beginnings possible. At the summer school at Greenacre, in the state of Maine, is the first systematic educational enterprise in the world's history, exclusively devoted to the comparative study of the world's religions. Nothing has been more common in the experience of students, listening for the first time to the exposition of the Oriental faiths, than the perception that the deepest truths therein presented were substantially identical with their own innermost convictions. While, therefore, absolute unity in intellectual creeds is neither to be anticipated, nor by the wise desired—since it is through differentiation, here as elsewhere, giving opportunity for the selection and survival of the fittest, and the utmost clearness of thought on intellectual problems, that progress is assured—by the deeper sympathies nourished by comparative study we may indeed hope to arrive at a substantial agreement concerning the things most vital to the spiritual life.

In listening to the messages of the representatives of the world's great religions who are present, let us not forget the names of those whose lives have been devoted to the work which renders their presence possible. Sir William Jones, the pioneer in Sanscrit studies; Du Perron, the earliest European student of the Avestan literature; Burnouif, Spiegel, Haug, Müller, Darmstetter, Rask, Smith, Sayce, and Lassen among European scholars; and of special interest to us as Americans the great names of Emerson, whose little poem "Brahma," which first saw the light in the initial number of the Atlantic Monthly, is a veritable Bhagavat-Gita in a nutshell, and whose writings are largely inspired by his acquaintance with Oriental literature; of Theodore Parker, who recognized the universality of the religious sentiment, its independence of historical documents, and the substantial unity of its deepest and most vital testimonies; of Samuel Johnson, whose sympathetic study of the Oriental religions enabled him to interpret them more truthfully than many whose scholarly attainments transcended his; of C. D. B. Mills and John Chadwick, and Jenkin Lloyd Jones, and many others, who have popularized a knowledge of these religions; of Prof. Brinton, whose scholarly investigations of the primitive cults of the American tribes are appreciated by all students of sociology and comparative religion; and last, but not least, of Thomas Wentworth Higginson, whose address on the Sympathy of Religions, written more than forty years ago, and read at an early meeting of the Free Religious Association of America, furnishes even now, the key-note to the spirit which should animate all students in this field of research; and whose eloquent lecture on Mohammedanism was one of the first attempts in our English tongue to sympathetically interpret the faith of Islam — that faith to which it is perhaps the most difficult for the thought of Western Christian nations to do substantial justice.

To these pioneers all subsequent students must be perpetual debtors. Entering into their spirit let us strive to be consecrated and inspired by the faithfulness of their labors. Let us strive here in free America, emancipated from the thraldom of the stupid conventionalities and mouldy institutions of the past, to build the walls of the church universal, the doors of which shall be open to every reverent seeker for the truth; the foundation of which shall not be laid in the shifting sands of opinion, but upon that deeper basis of fellowship, which, respecting all honest convictions, striving not only for freedom but also for clearness of thought, shall find in the search for ideal truth and the recognition of the divine which is in our common manhood, a bond more sacred and reverend and enduring than any allegiance based upon assent to ritual or creed.

Forms of religion are transient; the essence only is eternal, ever adapting itself to the changing conditions of human life. This essential reality, which underlies all forms and endures with ever-widening beneficent influence when they are stricken and pass away, finds its *raison d'être* in the religious nature of man. As we realize how, by contact, combination, and assimilation, religions, like societies and nations, have grown and improved; as we recognize our own indebtedness to other faiths than those which we have hitherto deemed ancestral—a wider horizon of sympathy opens all around us, and that which to the partial vision of the sectarian, seemed to threaten the annihilation of religion itself, but, in reality, it is the most powerful influence ever known in promoting that practical recognition of social unity and human brotherhood, which is the loftiest ideal of the Founder of Christianity.

Hinduism.

BY SWÂMI SÂRADÂNANDA, OF CALCUTTA, INDIA.

Sisters and brothers: It gives me great pleasure to stand before you to-day, and not only pleasure, but I deem it a great privilege to join hands with you and speak from my heart those beliefs about religion and God, which we hold most near and dear, and I wish I were a better and worthier representative of that message which India has to give to the world. The scholars of the west have found out that the same noble Aryan race that came over to the west, went also to India, migrating southeastward from the heart of Asia; and that noble Aryan blood, wherever it went, has discovered something great in the field of religion, or science. We have just heard, in glowing language, what science is doing here, how it is giving us an insight into the solidarity of the human race, by making us see, deep beneath all differences of creed, color, and caste, the divine in every man and woman. What science is doing in the present age, religion did thousands of years ago in India, as the student of Indian religion knows full well. Read the pages of Emerson, of Sir William Jones, of all the noble galaxy of names we have just heard from our president, and we will see that it is true that India in that far-off, ancient time, discovered something which we, with our objective method, are gradually approaching every day. Science is pointing to the unity of the human race, by proving the solidarity of the whole

universe; and we know the philosophy based on the Vedas has long told us of that unity, inasmuch as it teaches us as the first doctrine, the solidarity not only of the human race, but of the whole universe. Look at the universe from any standpoint and you will find it to be the emanation from the One without a second, whose nature is infinite love, and the progress of the race and the individual as parts of this universe, consists in rising higher and higher, and in discovering at last the eternal resting place in the bosom of the same Divine love. Now this is the first principle on which the philosophy of India bases its superb structure. I will tell you now, in a few words, what is the end and aim of religion as taught by the philosophers and sages of India. Union with the Father is the one end of all the religions that have ever seen the light of the world. They all proclaim, in one voice, that grand, central truth, the union with the Father; they all teach that man is rising higher and higher, and ultimately he will find himself one with the Father. Examine the different sects which prevail now in India. Examine Buddhism, Christianity, and Mohammedanism, and you will find that the end and aim of all these religions is, union with the Father. You will find that all these different religions, like the different radii of the same circle, converge and meet in one point and that point is "union with the Father." We will find it taught in reading the Vedas in these affirmations which are held to be very dear and sacred, and which form the gist of the whole religious literature of India: "I am one with that Ocean of Love." "I am the eternal, the infinite." We will find it taught in Buddhism, where Buddha proclaims in the law his doctrine of eternal love. And we will find the same taught in reading the message of Christ Jesus: "Be ye therefore perfect as your Father in Heaven is perfect." "I am one with the Father." All these affirmations of the different scriptures show that all the great religions of the world meet at that one point. Hence the sages of India regard all the different religions as different ways of attaining to that same stage, the union with the Father. Religion has been treated in India from two standpoints and divided accordingly. The one has been called the "eternal religion," the religion which includes all the particular manifestations of religion; the religion which includes Christianity and Buddhism and Mohammedanism and all the particular religions of the world; what might be called *the* religion, and not *a* religion. And then there are different particular manifestations of that one eternal religion. That eternal religion expresses itself differently, according to the different conditions prevailing in different parts of the world. It assumes particular forms with the necessities of the ages and the nation, but if we go deeper down behind the screen, we will find the same unity in the religious field, as we find in our researches in other fields. We will find the same eternal religion expressing itself in various forms, in various countries. Hence the sages of India regard one universal religion as eternal and including all these different, particular religions, and teach that whatever religion existed or will exist in this world, when in their highest evolution hey will meet in one eternal truth, and teach of man's final union with the Father. Every religion passes through three different stages in its evolution. The first stage is where man sees God as something outside himself, a God who is entirely separated from himself or the created universe, and between the soul of man and God there is taught a qualitative difference. The second stage to which religion arrives is the qualified monism, where man finds himself a part and parcel of this whole universe; where he looks upon himself as a member of this one organized whole, and finds a difference of degree between himself and his God. Then comes the highest step in the evolution of all the religions, and that is the monistic stage, where man finds himself one with the Father. Hence the message of India to the world is that there are different ways of proceeding towards the one central truth, and that whatever way we may proceed, ultimately we must arrive at the union with the Father.

There is another thing which the religions of India teach, and that is, there is hope for every one; there is no damnation for any; that man in whatever form he may appear, is the image of God, and it is a blasphemy against God to say that man will go to perdition; that man has infinite power with himself, though for the time being, he may appear weak and impotent. As a hypnotized person forgets his own self, so man has forgotten his holy nature, his omniscience and omnipotence, and by whatever he is doing he is discovering more and more of that power and glory and love which is his own real nature. As every religion has its own individual evolution leading it to discover the final truth in the doctrine of man's union with the Father, so every individual has its own evolution, and that evolution is carrying him higher and higher until at last he will come to the realization of his real nature being one with the Father. Hence the necessary conclusion of the teachings of the Indian sages is that if we be only sincere in our own faiths, a true follower in the spirit and not in the letter, we will ultimately arrive at the truth of our at-one-ment with the Father.

Therefore, the solidarity of the human race, and not only our religions but our ethics also are based on that one central truth, that I am one with you and not different. Not only religion but science teaches us that in injuring you I am injuring myself, and in trying to do good to you I am doing good to myself. And the reason which the Indian sages give for doing good to others is that it is because the same Father is manifesting through you and me, hence in doing good to you I am doing the same to myself. In our real nature we are all one. This is the great message which India has to give.

The Parsi or Zoroastrian Religion.

BY GEHANGIER D. COLA, OF BOMBAY.

Coming from a far-off land let me bring you all greetings of joy and peace.

A new catholicity has dawned upon the world. All religions are now looked upon as essentially divine. They represent the different angles at which man looks at God. Questions of polemics are disappearing because religions are no longer judged by their supposed accordance with the letter of the Bible, but by their ability to minister to the wants and fulfill the aspirations of men. The individual, what can it make of him? As it raises or debases, purifies or corrupts, fills with happiness

or torments with fear, so is it judged to accord with the Divine will.

The credentials of the Divine origin of every religion are to be found in the hearts and lives of those who believe it. The old intolerance has disappeared, and the old indifference which succeeded it, has well-nigh disappeared also. The new tolerance of faith recognizes as Divine all the creeds which have enabled men to overcome their material appetites with visions of things spiritual and eternal.

Says Max Müller:

> There were periods in the history of the world when the worship of Ormuzd threatened to rise triumphant on the ruins of the temples of all other gods. If the battles of Marathon and Salamis had been lost and Greece had succumbed to Persia, the state religion of the Empire of Cyrus, which was the worship of Ormuzd, might have become the religion of the whole civilized world. Persia has absorbed the Assyrian and Babylonian empires; the Jews were either in captivity or under Persian sway at home; the sacred monuments of Egypt had been mutilated by the bands of Persian soldiers. The edicts of the king—King of Kings—were sent to India, to Greece, to Scythia and to Egypt, and if, by the grace of Ahura Mazda Darius had crushed the liberty of Greece, the purer faith of Zoroaster might easily have superseded the Olympian fables.

And again he says of Zoroastrianism:

> Here is a religion, one of the most ancient in the world, once the state religion of a most powerful empire, driven away from its native soil, deprived of political influence, without the prestige of a powerful and enlightened priesthood, yet professed by a handful of exiles, men of intelligence and moral worth in western India, with an unhesitating fervor such as is seldom found in larger religious communities.

Carlyle has said "that great men have short biographies." Zoroaster has no biography at all of an absolutely authentic character. "He comes to us like a shadow and like a shadow goes." There has gathered round his name sacred writings called the Avesta or Zend Avesta.

But the figure round whom they gather is a veiled figure. God is said to have concealed from the Hebrews the body of Moses; he has concealed from all men the bodily life of Zoroaster.

Who was the man? What was his ancestry? Where was his birth place? The early Aryans were profoundly conscious of their constant dependaence on the mysterious forces which governed their own existence and the order of the universe.

They worshiped exactly what was natural to a pastoral and agricultural people in a somewhat bleak region where the welfare of the herd and crops depended upon the seasonable return of genial summer days.

The influence of heat, light and moisture was above all desired and prayed for, while the effects of cold, darkness and storm were dreaded.

Now heat, light and moisture had visible embodiments in sun, fire, and water.

Very soon these powers began to be associated with sun, fire, and air, and to be adored as mighty beneficent forces whose operation was essential to the welfare of humanity.

It was at a period when the religion of Indo-Aryans had begun to suffer from operations of such disturbing causes that a great reformer and legislator appeared to arrest the advance of his fellow countrymen along the path of superstition and idolatry, and bid them fix their faith, which was declining, on the One Living God, known as Ahura Mazda, the ever living omniscient all wise God. The reformer and legislator was Spitamra Zarathustra, translated into the English language, Zoroaster.

Zoroaster made the act of tilling the soil a sacred one and one deserving of rewards.

> He who tills the ground is as good a servant of religion as he who presents a thousand holy offerings or ten thousand prayers.
>
> He is a holy man who has built on earth a habitation in which he maintains fire, cattle, his wife and children, and flocks and herds. He who cultivates body, who cultivates the fruits of the soil cultivates purity.

Zoroaster turned the idea of possession of the soil, at first deemed non-moral, into a righteous act and morally praiseworthy. The community of settlers through the need of greater social intercourse and well-being, gradually transformed their selfish desires into a single minded wish to secure the well being of its members.

Thence arose a fundamental standard of conduct. Love of truth and hatred of falsehood became "facts in moral consciousness."

Thus the pure thought of Zoroaster gradually expanded in the community and settlements until its members came to self-consciousness, to individuality.

Turn for a moment to see how much of the old worship Zoroaster allowed to remain among his adherents. He preserved the prayers and worship of such elements as the sun and fire. Here let me impress upon you the absurdity of those who, through ignorance, insist in calling us fire-worshipers or sun-worshipers. The worship of the sacred fire was purely symbolic. This outward and visible reverence for fire as a beneficent creation of Ahura Mazda, and a potent and salutary natural agent gave rise to the fallacy of Zoroastrians being fire-worshipers. But it is a gross misconception based on the ignorance and forgetful essential and supreme fact.

The Zoroastrian connected his religion with all that was good and beautiful, and not only in the higher realms of speculation, but in the ordinary affairs of daily life.

> To feel the truth of what is true, the beauty of what is beautiful, is of itself a silent prayer or act of worship to the spirit of it; to make an honest, earnest effort to attain this feeling is an offering or act of homage.

To the Zoroastrian prayer assumes the form of recognition of all that is pure, sublime, and beautiful in the surrounding universe. He can never want opportunities of paying homage to the good spirit and of looking into the abyss of the unknown with reverence and wonder.

Zoroaster was the first in the history of the Aryan religion who was called to make a stand in favor of the claims of conscience. "He made that stand against heavy odds, against intellectual abstractions that had turned the instinct of the heart, against nature worship that exalted nature over morality, against an ideal of heroism which had substituted the strength of the body for the beauty of the soul."

Zoroastrianism teaches that the deepest suffering comes from the individual—a burden which is untransferable, and to the Parsi or Zoroastrian, moral evil is the root of all evils, and the moral evil belonged to individual man.

For the first time in the history of Aryanism the human mind, in the religion of Zoroaster, "breaks forth into spontaneity and the sleep of ages passes away, and there begins an age of vital and of waking activity."

We breathe in the profound conception that the individual is only attaining his true freedom and full development by being a member of an organized society, in which he takes his place as an integral part of an organic whole, by being pure in thought, in speech, and deeds.

These conceptions, joyously held even to this day, after several hundred centuries, modify our manner of life, standard of moral values, our personal habits. They color all our judgment of men and their conduct, both in our private, as well as public acts. The Parsi place in the social order, his life and behavior, his duties and enjoyments are regulated by this simple rule which he knows from long past experience of ages to lie at the root of all society, for man, as an individual, and as a social being, is the moral agent in the struggle between Ormuzd and Ahriman, between the principle of life and death, between knowledge and ignorance.

The Parsi knows full well that the acceptance of such an idea involves a tremendous sense of personal responsibility. Our own definite purpose and responsible activity gives us the religious character and makes us partakers of the religious life. The sense of obligation he believes heralds the formation of moral character. The first step in genuine conversion or regeneration is reached.

The Parsi tries to join this inward righteousness to the will of Ahura Mazda. He lives and breathes in this. It ceases to be a mere passing experience. It is a living working attitude of the soul, controlling the activities and shaping the life. For, if there is good to be done, he must stand ready to do it. If there is truth to be learned he must be ready to learn it; and we believe that God is responsive according as one meets his responsibilities to Him.

Zoroastrianism has received one burden more than every other Aryan faith, but that one burden more is the moral conviction of sin.

The result is that the additional burden has become a wing, and the elements which threatened to bring Zoroastrianism to the very dust of humiliation, has become the means of its rising above all the surrounding religion at one time. In the conviction of sin Zoroastrianism reached the idea of responsibility. In the idea of responsibility it reached the belief in freedom. In the belief in freedom it reached the knowledge that there existed within the universe a power called will.

Finally from a vision of this independent existence it reached the belief in a personal immortality —an immortality in which the individual should at once be preserved and sublimated, lifted from the dust of earth and intensified by the life of heaven.

The modern Parsi have not forgotten the world outside Bombay. Here is a tribute from the foreign pen of Florence Nightingale:

> When the bones of thousands of heroic men, European and Hindu Sepoys were whitening the snows of Kabal, when famine decimated the Highlands of Scotland, when a mysterious dispensation of Providence deprived the poor Irishmen of their daily food, when the widows and orphans of the brave men who died in Crimea for the right at the battle of Alma and Inkerman, stretched forth their hands for aid, none evinced a more generous sympathy, none showed more alacrity in giving bread to the hungry and binding up the wounds of the broken-hearted than the benevolent Parsi—the salt of the Bombay community.

When I was in Paris I learned the fact that during the terrible inundation in France in 1856, the Parsi sent money for the relief of the sufferers through the Lord Mayor of London to Baron Hausmann, the Prefect of the Seine.

When in London I learned that several Parsi names appear in the list of the contributors to the Patriotic Fund raised in England in 1804.

In the year 1809 a fund was raised in Bombay for the support of "The Scottish Corporation," a charity which was established in London by Charles II and the Parsi were among the principal subscribers thereto.

The names of them appear in a list of subscribers to funds raised in England in 1808 for the London Hospital. In the year 1810 a fund was raised in London by a body called the "The Aberdeen Society for the Benefit of the Orphans of Clergymen and Professors of the University of Scotland," and here the names of many Parsi contributors appear. In 1816 the Parsis did not forget the families of soldiers who fell at Waterloo, nor to help to relieve the distress in Ireland, owing to the failure of the potato crop in 1822.

Even though the people here may even be unaware of the existence of the handful of Zoroastrians in Bombay, do you think we have forgotten the United States?

I confess I myself, was unaware of it till in the Public Library in Boston, I read this testimony recorded by James Freeman Clarke:

"During our rebellion some of the Parsis sent gifts to the sanitary commission, out of sympathy with the cause of freedom and union."

I close with these added words of James Freeman Clarke. Words of profound significance:

> Who can estimate the power of a single life? Of Zoroaster we do not know the true name, nor when he lived, nor exactly what he taught. But the current from that fountain has flowed on for thousands of years, fertilizing the souls of men out of its hidden sources, and helping on, by decrees of Divine Providence, the ultimate triumph of right over wrong.

Mohammedans.

BY EMIN L. NABOKOFF, OF NEW YORK.

My dear friends: To follow instructions from our prophet at the beginning of every address, I have to read the first sura of the Koran. It is his wish: In the name of the most merciful God, "Praise be to God, the Lord of the worlds; the most merciful, the king of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious; not of those against whom thou art incensed, nor of those who go astray."

This is the first sura, which corresponds to the first chapter of the Koran. Now the Koran is written, as everybody knows, from the dictation of the prophet Mohammed. To present to you what is the faith of Islam does not require learning, does not require study at all. It is so simple, so plain that any Moslem can explain to you what it is, and that is why we have not a single priest in a population of one hundred and fifty millions; and that is the reason why the faith of Islam has spread so rapidly, because it is a faith you can so easily comprehend.

The first principle is that because the creation exists, the creator must be; and therefore we say confidently, there is a God. Now that is our firm belief whether it is based on consciousness, common

sense, or on reason. We feel that we could not come into this world without some one being the author of our existence. We believe, therefore, in the existence of one God. Next to that, we are not presumptuous enough to think that we are the highest creatures after God, because we know this earth of ours is a very little spot in the universe; to say that there is not a creature between God and ourselves in all the universe, to us it is impossible. There is enough evidence to show that there are creatures higher than ourselves, and we believe in the existence of spirits, called angels. We believe in the punishment of evil doers, and we believe in the resurrection and in the future life; we believe in the care which God has over us by inspiring some men to tell us the truth and direct us in the right way; such men we call prophets or apostles, as Moses, Abraham, Jesus, Mohammed; these we call prophets, teachers. It is the instruction also of Mohammed not to regard them in any other way than as inspired teachers. The Koran is a book of law, not a book of religious subjects only; it is full of instruction how to live, how to behave ourselves, not to be drunken but sober men, to be good to every creature, especially in respect to women. Now I admit that is the question which blots the Moslem countries, but it is not the fault of their religion, it is the fault of their civilization. We are rather backward in that respect and we shall remain so until we emancipate women. We are trying very hard to do that. Men begin to understand it is far better to have two wives than three, and it is far better to have one wife than two, and some even think it is better to have no wife at all; of course it remains for every man to judge what is best for himself. But to have three or four wives is, in my opinion, more than a man can stand. Although it is permitted a man to have more than one wife, the obstacles are so many that very few persons can accomplish it. A man to have a second wife must have the consent of the first wife, and that is hardly ever given; and to have three wives he must get the permission of the first and second wife. If he cannot get it he has to be satisfied with two. That is the condition of the women, in respect to marriage. You have a wrong impression here. That is not a part of the faith, mind you. I told you what the faith of Islam is, the existence of God, the existence of spirits, of messages through inspired men, such as our Prophet Mohammed, that is the principle of the Islam faith. I hardly have anything more to impress on you. You have to wash your feet before you go into the house of God to pray, that is to the mosque. We have no preachers. Any man sits in the corner, cross-legged, takes the Koran and tries to explain it. If he talks common sense he has an audience. If he lets his imagination fly, or talks nonsense, difficult to understand, he has nobody to listen to him. That is how it is done in the Moslem countries. We have no rituals, no rites whatever. We do not pray asking for something worldly. You have heard that every good Moslem has to pray five times a day. I do not believe an American can do that. The Moslem does not ask, "Give us bread," or anything else, but he simply puts himself in a condition to forget every earthly thing and to try to put his own soul in touch with the Higher Being in which he believes. When he feels this is brought about his prayer is finished. He says God is great, God is powerful, God is merciful, and he praises God and asks for nothing. He knows that whatever he asks he will not receive if he does not deserve it. God commands him to earn his bread. The Moslem faith is so beautiful: "Do the same as you would be done by." Of course we are men, as you are; just as likely as you to do a good turn to our fellow men. In fact, we are better able to do so, because we do not spend money on drinks and theatres, as it is done here; after business hours we spend our life at home with our family. There is no immorality, no insobriety in Moslem countries. And we are quite willing to live in friendship with any other nation which is not against us, which will not try to grab, as they do nowadays. We offer our friendship to every one of you. It is for you to accept it or reject it.

The Jain Religion.

BY VIRCHAND GANDHI, OF BOMBAY.

At the end of this morning session I do not intend to impose upon you any long speech. I shall therefore make a few remarks on the Jain religion that I represent at this Liberal Congress of Religion. The basic principle of the Jain religion is to emphasize and give credit to any good that is found in the religions of the world. It is well illustrated by this story. Once upon a time in India four friends went out on a tour. There being no railway trains nor stage coaches, they had to go on foot. In the evening they arrived at a little river, on the banks of which, under a tree, they halted. It was dark and the place was full of wild animals. So, before retiring for the night, they decided that one of them, by turn, should remain awake and keep watch for three hours. One of these friends was a sculptor, the second a painter, the third a weaver, and the fourth a spiritual teacher. First came the turn of the sculptor to keep watch while the rest retired to bed. As he wanted to pass his time in some useful work, he looked around him and found, at a distance, a log of fine wood. He brought it and made a beautiful statue of a young lady out of it. At nine in the evening he retired. Then came the turn of the painter to keep watch. During the three hours that he did his duty, he painted the statue that he found by his side, and then retired. Now it was the turn of the weaver to keep watch, and he, during his three hours made a fine garment for the statue and dressed it in a stylish way. He then retired. Last came the turn of the spiritual teacher. He looked at the statue, beautifully painted and handsomely dressed, but he thought what is the use of this statue if there is no soul in it. So, by some supernatural power, he introduced a soul in it. Thus at six o'clock in the morning, when the other friends got up they all saw before them a living, beautiful lady, and each one claimed the sole credit of creating her. They quarrelled among themselves until they realized that each one had his due share in bringing that being into existence.

It is in this way that, for ages, the different religions have been pushing forward their claims and denying the same to others. I am glad that during these closing years of the nineteenth century we recognize that every religion of the world that is worthy of being called a religion, had its share in

producing modern civilization. If any religion claims the sole credit to itself and denies any credit to others it only shows its ignorance of the religious history of the world.

Now I want to tell you what the Jain religion has contributed to the good that we see in the world. It has abolished the priestly institution—the institution that has been a curse to any country into which it came to be introduced. It emphasizes kindliness to all living beings, human as well as others, and so it gave a final blow to the Brahminical system of sacrificing animals to the gods. It has even established hospitals for taking care of disabled and superannuated animals. Of course the Jains have also established hospitals for human beings. In western India they have been prominent advocates of female education, for which purpose they have established free schools for girls. They have been the patrons of liberal education. The Bombay University building and the library in it owe their existence to the munificence of a Jain gentleman. The same gentleman gave a large sum of money to the Calcutta University for the purpose of encouraging higher education and scholarship. This very month my people are trying to establish a college in commemoration of the chief work of the Jains whom I had the honor to represent at the Chicago Parliament of Religions, in the development of the industries and commerce of India, and I may safely say, that half the wealth of India passes through the hands of the Jain people.

Jainism should be called a school of philosophy rather than a religion. It has given in philosophy a code of interpretation by the application of which the best principles of different religions can be harmonized. For instance, the Vedanta philosophy in India teaches that there is only one reality, which is Brahma; everything else is unreal. Southern Buddhism on the other hand, teaches that nothing is permanent or eternal, everything is a succession of changes. To both Jainism says—each of you are right, but from different standpoints—for everything can be looked upon from two standpoints. If we ignore the differences in things, if we do not take into consideration the manifestations and modifications what remains is the absolute, the Brahma of the Vedantists. But the absolute is only one side of that, of which the manifestation is another side, which is the "succession of changes" of the Buddhists. Both of them, in rejecting the other side become partialists. But Jainism teaches that the absolute and the relative are only opposite aspects of the one truth of being.

This reminds me how your Christian missionaries in India have taken one-sided views of the religions of the entire Hindu people. They ascribe everything that is good in the world to Christianity, everything that is bad in India to Hinduism. May we not be more rational if we say that everything that is good among any people is on account of the truth represented by their religion, everything that is bad is in spite of it. In these days we do need many of your good things in India. But you, especially the Orthodox Christians, tell me, and it is the shibboleth of the host of Christendom—"the whole world for Christ." What is that? What do you mean by that? Who is that Christ in whose name you propose to conquer the world? Is there a Christ of oppression? Is there a Christ of injustice? Is there a Christ of misinterpretation? Is there a Christ of denial of all rights? Is there a Christ destructive of all holy aims and humane immemorial institutions? Is there a Christ of unjust and exorbitant taxation for the support of a government, foreign to our knowledge, our thought, our religion, our consent? Who of these Christs has inscribed his name on the banner of your conquests? If you seek to conquer us under such banners and in the name of such Christs, we refuse to be conquered. But if you come to us in the name and the spirit of the Christ of education, of brotherhood, universal love, or in the name of that Christ who, in the valley of the Ganges, and on the shores of the Sea of Tiberias taught and said: "A new commandment give I unto you, that ye love one another," then I say we will welcome you, for Him we know, and of Him we are not afraid. But all this must be understood in the full freedom of it. We cannot recognize a creedal Christ, a limited Christ, an emasculated truth, whether it is viewed from an educational or moral and spiritual point of view, but the universal idea, without limit, without fetters—free.

It Cannot Be.

It cannot be that He who made
This wondrous world for our delight,
Designed that all its charms should fade,
And pass forever from our sight;
That all shall wither and decay,
And know on earth no life but this,
With only one finite survey
Of all its beauty and its bliss.

It cannot be that all the years
Of toil and care and grief we live
Shall find no recompense but tears,
No sweet return that earth can give;
That all that leads us to aspire
And struggle onward to achieve,
With every unattained desire
Was given only to deceive.

It cannot be that after all
The mighty conquests of the mind,
Our thoughts shall pass beyond recall
And leave no record here behind;
That all our dreams of love and fame,
And hopes that time has swept away,
All that enthralled this mortal frame
Shall not return some other day.

It cannot be that all the ties
Of kindred souls and loving hearts
Are broken when this body dies,
And the immortal mind departs;
That no serener light shall break
At last upon our mortal eyes,
To guide us as our footsteps make
The pilgrimage of Paradise.

—*David Banks Sickles.*

There be some like earth in the monsoon time
Full of anguish and silent strife,
To burst somehow, but soon, somewhere,
Up, out to a stranger life.
So, wrestling long and deep and dark
Where hidden currents run,
These sometimes break old bonds and climb
Into gateways to the sun.

Lo, peace, immeasureable changeless peace,
Falls white and cool upon the restless heart,
And tells that of the forces of a great release
The striving spirit has become a part.

No service is menial to ministry:
No ministry is noble to slavery.

—*Willimina L. Armstrong.*

The Sunday School.

The Religions of the World.

SATURDAY EVENING TALKS BY THE PASTOR OF ALL SOULS CHURCH, CHICAGO, REPORTED BY E. H. W.

VII. The Religion of the Assyrians. — The Tile Libraries.

We have in this lesson the joint work of pastor and class, several of the members having been sent afield for information which was turned over for the common benefit.

The history of the discourse of the great tile libraries buried in the Tigro-Euphrates valley, and of the long, patient, laborious process of finding the key to this buried and forgotten language, is a tale of heroism, alongside of which the story of Napoleon is tame and commonplace.

The Rawlinson brothers, Sir Henry and George, were the pioneers in this direction in the English line. To Sir Henry, the older of these two brothers, born in 1810, is due the credit of deciphering the inscription on the Behistun rock, and thus finding the key to the cuneiform characters. On account of his skill in Oriental languages, he was sent in 1833 to assist in organizing the army of the Shah of Persia. This gave him a residence of several years at Kermanshane, near the famous rock of Behistun. This rock was a sheer precipice of red sandstone, seventeen hundred feet in height, bearing, three hundred feet above its base, an inscription in three languages, Persian, Median, and Babylonian, all written in the cuneiform characters. It had already attracted the attention of scholars. The French government had sent out men to investigate, but they had returned, declaring the inscription inaccessible. It was Rawlinson who had the enterprise, courage, and patience to surmount the insurmountable, climb the rock, copy the inscription, and work out the scheme whereby not only that curious record was unlocked, but all the buried wealth of the Babylonian country, shiploads of which had been already transported to London, should be made available to the world. This is the work for which Sir Henry Rawlinson will be longest remembered, but he did besides an immense amount of work in other archæological fields. His brother, George, is best known as author of "The Five Great Monarchies of the Ancient Eastern World," but the two were closely associated in their interests and their work.

Sir Austen Henry Layard, born in 1817, was the next English explorer in the Assyrian field. He was a restless London lawyer, in whom a vein of romance and love of adventure bred dissatisfaction, and he became a traveler in the Orient. Becoming interested in the researches of M. Botta, a French scholar who was then engaged in making excavations in Khorsabad, the supposed site of ancient Nineveh, and receiving abundant financial aid from Sir Stratford Canning, a wealthy English baronet, and others, he began the series of excavations in Nineveh which have overturned the old foundations of Oriental history. This work is graphically described in "Nineveh and its Remains," published in 1849. His next great work was carried on in the employ of the British Museum, and is recounted in a work entitled "Discoveries Among the Ruins of Nineveh and Babylon." He narrates that there was frequently intense excitement among the Arabs over his discoveries. When he found an alabaster head, taller than any man among them, they declared it was not the work of human beings, but of giants. They were puzzled to know what he would do with the gigantic lion-headed bull which he hauled across the valley to the Tigris and transported down the stream by rafts. The most satisfactory theory was that he wanted to set it up in a temple at home for his queen to worship. His life was more than once in danger through Turkish jealousy or Arab treachery, but he always escaped by means of that diplomacy which served him well in so many different relations.

But the most interesting and pathetic figure in our group of discoverers is that of George Smith, born in 1830, the last to begin and the first to be called away from the inspiring task. An English bank-note engraver, without scholarship or opportunities, he became intensely interested in the tile libraries, then lying unread and neglected in the basement of the British Museum. Sir Henry Rawlinson discovered his rare gifts and made him his assistant. He began to piece out fragments in the attempt to make a connected account of some of the tile legends, but found essential parts missing. It may be set down to the lasting credit of English journalism that the London Daily Telegraph, with Edwin Arnold at its head, learning of the enthusiasm and accomplishments of the gifted young man, furnished him with a ship, placed men and means at his disposal, and sent him to Nineveh, where he had the inconceivable good fortune to find enough of the missing pieces to restore the twelve tablets containing the Babylonian account of the Deluge. He brought back shiploads of brick books, and made several startling discoveries, chief of which was that of the remarkable parallelism between the Hebrew and Babylonian cosmogonies. He made a second successful expedition to the Orient and had hopefully set out on the third when he died at Aleppo, at the age of thirty-six.

The Rawlinsons were never liberated from the Christian chronology and theological bias. Their discoveries were epoch-making, their conclusions unsafe and unsound. George Smith had no theological theories to take care of. His aim was to find the truth and let everything that stood in the way get out of the way. The first attitude of the orthodox world toward these revelations was one of welcome. It was thought that an independent account of creation, of the fall of man and of the Deluge would substantiate the Genesis account and prove the inspiration of the Bible. Then a fear began to creep in lest the Bible might suffer in the light of the older records. In seeking to establish the absolute infallibility of the Bible, they have proved it fallible, human, interesting, and inspiring.

In addition to the works of reference already mentioned, we may add the following: "New Light on the Bible and the Holy Land," by Basil T. A. Evitts; "Babylonian Magic and Sorcery," by L. W. King; Schraeder's "Cuneiform Inscriptions and the Old and New Testament," and "Sayce's Hibbert Lectures for 1887."

The Study Table.

The Asian Book-Shelf.

All things seem to have come out of the East. We are prone to talk as if the life of the Orient had been lived and as if simple stagnation has followed. It is but a few years since the lands of Asia were looked upon simply as fields for the missionary or for trade. But the east is not dead; it has never ceased to be an influence; and just now it begins, fully wakened, to assert itself. For Asia a mighty future dawns.

With this newly awakened life and showing its reality comes a flood of books about the old continent. Works about China and Japan, Thibet, Persia, and India appear rapidly. To call attention to a few of these recent contributions will be the purpose of a short series of articles, of which this is the first. That many of the books are small and popular in style but betray the extent of the interest in and the importance of Eastern problems.

Many of these books are written by missionaries. It is interesting to notice the tolerance, the growing respect, the deepening sympathy they show. The day should certainly be past when a missionary can assume that the people among whom he works has no trait of excellence, and can feel that their ideas, life, and customs have merely a curious interest.

China presents perplexing problems. The character of its population has never been more incisively treated than in A. H. Smith's "Chinese Characteristics (Fleming H. Revell). Nowhere else in humanity are such contradictions presented—massiveness and triviality, strength and weakness, acuteness and imbecility. Mr. Smith is a severe judge, but he strives to be honest. There is not a dry page in his book. He has a quaint and happy humor, a directness in description, honest sympathy that delights the reader. He emphasizes the virtues—if carried to extremes—economy, industry, patience, and perseverance; he lampoons them for their disregard of time and accuracy, their talent for misunderstanding and indirectness. He brings out, as no other writer we know has, their marvelous physical vitality. He appreciates, as few do, the important part China is bound to play in the world's future.

In "Western China," (Houghton, Mifflin & Co.,) Virgil C. Hart narrates a journey to the great Buddhist centre of Mount Omei. The first part of the book is practically the daily journal of a long and slow boat ride up the Yang-tze-Kiang to Chungking, where the author and his companions were to re-establish the Methodist-Episcopal mission, which was destroyed in the riot of 1886. In the narrative of travel much descriptive matter regarding striking scenery, life and customs occurs. The real interest of the book, however, culminates in the latter part where the trip to the sacred mountain of Omei is described. The shrines, pilgrimages, and temples are discussed attractively and sympathetically, and a notable presentation is made of the marvelous "Glory of Fuhsiem." It is doubtful whether any missionary account of Buddhist ideas is more kindly. The author and his companions spent an entire month at this interesting religious centre.

Peery's "Gist of Japan," (Fleming H. Revell,) by a Lutheran missionary living at Saga, is easy reading. The first half of the book presents a brief summary of information concerning land, people, manners, customs, civilization, morality, and religions. The second half discusses Japanese missions. The first introduction of Christianity, its suppression, the later missions, are carefully sketched. The peculiar features of mission work in Japan, its hindrances and needs, are detailed. This statement is distinctly honest and fair. There is no question that the work of the missionary in that country is just now at a critical stage. It is fortunate for all—be they friend or foes of missionary enterprise, to have such a presentation, at once simple and concise.

Much less known than China and Japan, though presenting points of peculiar and special interest, is the land of the Lion and the Sun, Persia. "Persian Life and Custom," (Fleming H. Revell,) by S. G. Wilson, is the work of a fifteen-years' missionary in that country. The style is somewhat heavy, but the matter is important and some chapters are intensely interesting. Thus, in his description of the great passion play on Takia, representing the fate of Husain, he is particularly strong. The whole of the chapter in which this description occurs, dealing with "the sacred year of the Shiahs," is of value. The chapter on the religious belief of the Shiahs, that branch of the Mohammedans which most prevails in Persia, is an excellent summary. The information regarding Mountain Armenians and Nomads and regarding the Kurds is valuable. The story of the Kurdish raid is well told. Persia has an interesting past and a curious present. With its mixture of blood and race types, of religions and sects, it presents a strange and attractive field for study.

FREDERICK STARR.

WHAT DRESS MAKES OF US.--By Dorothy Quigley, Author of "Everybody's Fairy God Mother" etc. etc. Illustrated by Annie Blakeslee, New York. E. P. Dutton & Co., 1897. Cloth, 16 mo., $1.25.

This is a very entertaining, witty, and sensible book. It brings to the subject which it treats a great deal of wise discrimination. Carlyle might have helped himself to some good things here for "Sartor Resartus. Almost any one might read it with pleasure, and many people to advantage. For example, the very tall woman who insisted on wearing Watteau dresses and was dubbed "the fire escape," may here see herself as others see her, and be wiser for that seeing. The illustrations are real illustrations, brighter, if possible, than the text and in perfect sympathy with it.

THE ECHO-MAID AND OTHER STORIES. By Alicia Aspinwall, Author of "Short Stories for Short People." New York, E P. Dutton & Co., 1897.

Happy the little boy or girl who finds this book among his or her Christmas presents. The stories are told very sweetly and pleasantly, and the first two carry a wise moral, or rather a good influence, very naturally or easily, without any injury to the story whatsoever. The other two are more of the "art for art's sake" variety, but justify themselves sufficiently upon that basis. Withal, the book is such a bright and cheerful looking one that just to hold it in one's hands and look at it is a real pleasure.

"Often the mere recognition of a thing seems to give it force and form. It is amazing how the vexing things of the moment, that seem to grow large while we look, sink into insignificance when we look away. The resolute sunshine-seeker will not lay them to heart, but will look over and beyond them to the next bright thing to be seen.—*Julia H. Johnson.*

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—The deep principles of life and truth and conscience never change.

MON.—Heroic examples of the good conscience are better than all the creeds.

TUES.—Aim not merely to have the correct ideas, but to feel their vital, inspiring power.

WED.—We may have had true and great religious forefathers, but everything depends on how we use our inheritance.

THURS.—We believe that in the reverent exercise of our inward faculties we have a true guidance from heaven.

FRI.—The word of God dwells in every expression of noble and beautiful thoughts that lift up human heart and guide the steps of men in a perfect way.

SAT.—You must have your sacred things and cultivate them. If you neglect God's seasons as they come and go, be sure you will suffer the inevitable spiritual decline which comes of neglecting them.

—*J. T. Marriott.*

Johnnie Malone.

Johnnie Malone was a "little dunce,"
He was told this twice if told it once
Each day of the week, each hour of the day,
And the saddest of all, is this, to say,
Johnnie, himself, thought it must be true;
What wonder if very soon he grew,
To feel that this was all that he knew.

One day, to Johnnie there came a friend,
And from that day he began to mend;
His eye grew brighter, his step more quick,
His little brain was not half so thick,
All because somebody, just for once,
Loved him, and did not call him a "dunce."

—*Frances B. Dunning.*

Good Work or None.

It is a rule that a workman must follow his employer's orders, but no one has a right to make him do work discreditable to himself. Judge M——, a well-known jurist living near Cincinnati, loved to tell this anecdote of a young man who understood the risk of doing a shabby job even when directed to.

He had once occasion to send to the village after a carpenter, and a sturdy young fellow appeared with his tools.

"I want this fence mended to keep out the cattle. There are some unplaned boards—use them. It is out of sight from the house, so you need not take time to make it a neat job. I will only pay you a dollar and a half."

The judge went to dinner and, coming out, found the man carefully planing each board. Supposing he was trying to make a costly job of it, he ordered him to nail them on at once just as they were, and continued his walk. When he returned the boards were all planed and numbered ready for nailing.

"I told you this fence was to be covered with vines," he said, angrily; "I do not care how it looks."

"I do," said the carpenter, gruffly, carefully measuring his work. When it was finished there was no part of the fence as thorough in finish.

"How much do you charge?" asked the judge.

"A dollar and a half," said the man, shouldering his tools.

The judge stared. "Why did you spend all that labor on the job, if not for money?"

"For the job, sir."

"Nobody would have seen the poor work on it."

"But I should have known it was there. No; I'll take only a dollar and a half." And he took it and went away.

Ten years afterward the judge had the contract to give for the building of several magnificent public buildings. There were many applicants among master builders, but the face of one caught his eye.

"It was my man of the fence," he said. "I knew we should have only good, genuine work from him. I gave him the contract and it made a rich man of him."

It is a pity that boys were not taught in their earliest years that the highest success belongs only to the man, be he carpenter, farmer, author, or artist, whose work is most sincerely and thoroughly done. —*Living Age.*

In the Dark.

Who 's afraid in the dark? Who? Who?
Not the squirrel up in the tall home tree,
Not the swallow, no, nor the chickadee,
Not the little gray scurrying mice, not at all,
As they nibble away at the stout house wall;
Not the kitten out in the barn asleep;
Not the pretty white lamb nor the mother sheep.

Who 's afraid in the dark? Who? Who?
Afraid of some terrible bugaboo?
Not the dog who wakes with a warning cry
At the step of a traveler passing by;
Not the rabbit at home in the woodland wild;
Not the crow, nor the little black baby crows.
Who 's afraid in the dark? Who knows? Who knows?
Some one told me it was a little child.

—*Mary F. Butts in Independent.*

Never Saw Napoleon.

The drawing-master to Queen Victoria's children, a Mr. Corbould, has just published a volume of reminiscences, including this novel anecdote, about the Duke of Wellington and Napoleon, says *Leslie's Weekly:* "On reaching the palace one morning, the Prince of Wales showed me a drawing he had just finished. Napoleon was depicted on horseback, leveling a pistol at the Duke of Wellington, who was advancing to cut down his great enemy. While I was looking at the drawing, who should come in but the Duke himself! 'Why, the very man who can best criticise my drawing!' cried the Prince. 'Now, can you tell me who that is on the left?' he went on, presenting the sketch to the Duke. 'Well,' replied the latter, deliberately, 'judging from the waistcoat and the cocked hat, I should say it was meant for Napoleon.' 'Right,' said the Prince. 'And who is the other figure?' 'By the cut of the jib,' returned the Duke, calmly, 'I should say it was myself.' 'Right again. Well, now, is the drawing accurate? That 's what I want to know.' The Duke rose, put down the sketch, and thus impressively addressed the Prince of Wales: 'My boy, I 'm going to tell you something that the English people don't seem to realize. I was sent out to keep Napoleon in check, but never in my life have I set eyes on him! Once, in the midst of a battle, some one cried, "Look, there 's Napoleon!" but before I could get the glass to my eye the smoke from a field-gun had enveloped him.'"

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The Liberal Field.

"The World is my Country; To do good is my Religion."

The Liberal Congress of Religion.

A regular meeting of the board of directors was held at THE NEW UNITY office, 185 Dearborn street, Chicago, on Monday, December 13th, 2 P.M. Present: Messrs. Thomas, White, Hirsch, Stolz, Moses and Jones. Letters were read from Directors Mann, Mead, Heber, Newton, Alcott, Moxom, Powell, Duncan, Lewinthal, Savage, Schmidt, Rexford, Dewhurst, Crooker and Crane. The report of the treasurer was submitted in writing and the secretary reported upon the work done and the present outlook. The resignation of A. N. Alcott as director was presented and accepted and Rev. I. S. Moses elected to fill the vacancy. On motion, the treasurer was instructed to communicate with all members of the board, asking each to become responsible for a minimum number of annual members or their equivalent, thus making more sure the necessary income, distributing the work and relieving the secretary of so much of the work and responsibility as refers to finances.

The remainder of the session was spent in discussing plans, persons and topics for the next annual meeting of the congress to be held at Omaha. The courage and scope of the discussion may be indicated from the following suggestions taken from the communications of the non-resident directors:

R. Heber Newton, New York—I would suggest the desirability of trying to secure notice in more of the religious papers. I believe that there would be considerable interest among the orthodox in the next Congress if more knowledge was had.

Edwin D. Mead, Boston—These are the lines for Omaha: Unite all kinds of men on the platform of a great, common, commanding social interest and imperative.

F. E. Dewhurst, Indianapolis—I believe in the plan of getting the churches to work together on the civic and social lines. The congress can do something more in that direction next year.

J. H. Crooker, Troy, N. Y.—The Institional church to the front; more effort to secure reports of co-operative movements now extant; more representatives from religious organizations; larger attention to the working forces now operated. Taking some things for granted let us go ahead, two sessions a day, time limit strictly enforced, but do not cramp the "giants."

Nathaniel Schmidt, Ithaca, N. Y.—I suggest that you invite such of our university men as are in hearty sympathy with the propaganda you represent. If it could only hold sessions during the summer or Christmas vacations there are many professors that would be with you.

E. L. Rexford, Columbus, O.—I know of no better plan than that of public discussion of religious questions on a broad basis, thus furnishing material for the masses to use in their thinking. It is a great thing to get noble things nobly said.

Philip S. Moxom, Springfield, Mass.—I am quite in accord with the spirit of the resolutions passed at Nashville. They suggest one or two important topics that might be discussed at the next meeting, for example, "Freedom of Academic Teaching" would be a good subject.

E. P. Powell, Clinton, N. Y.—Let social and civic science come into the program.

N. M. Mann, Omaha—We have entire confidence that all will be satisfactorily arranged at your office. We await your instruction as to the organization of local committee, and what we are to do from this end of the line.

Caroline Bartlett Crane, Kalamazoo—I am glad you are beginning preparations this early. Have the meeting in October and the strongest program possible.

These suggestions of the non-residents were discussed and amplified by the directors present, and the secretary furnished with suggestions which it will take months of correspondence to carry out.

JENKIN LLOYD JONES,
General Secretary.

CAMBRIDGE, MASS.—A Mormon mission of twenty members is thriving under the shadows of Harvard. It is claimed that the Mormons have more missionaries at work in this country in proportion to their size, than any other church. There is a sanity in the missionary zeal, however, it may be with the missionary ideal.

CHICAGO.—The pastors of the Independent Liberal Church and of All Souls Church exchanged pulpits last Sunday, certainly to the joy of the pastors, and apparently to the appreciation and pleasure of both congregations. Mrs. Woolley is solving a difficult problem in a wise and forceful way.

Life may change, but may not fly;
Hope can vanish but not die;
Truth be veiled, but still it burns;
Love repulsed, but it returns.

Yet were life a charnel where
Hope lay coffined with despair,
Truth and love a sacred lie—
Were it not for liberty.

Lending life its soul of light,
Hope its iris of delight,
Truth its prophet's robes to wear,
Love its power to give and bear.

—*Shelley.*

"Strong Man Irving."

Montgomery E. Irving, who is said to be one of the strongest men in the world, in a recent interview with the Baltimore, Md., *News*, said, in regard to diet, "Keep away from coffee. It should be taken off the market."

Whenever one talks with athletes nowadays, he finds the same expression in regard to coffee. It weakens the heart, shortens the wind, and unless one is very strong in the digestive apparatus, interferes seriously with that portion of the body.

If it is necessary for a strong man to avoid narcotics and drugs of this character, it would seem especially important for the brain worker or the highly sensitized and delicately organized women to avoid them as they would any other poison, if they feel the slightest desire to maintain their health and a comfortable poise of the nervous system.

True, many people seem to use coffee without a direct harmful effect, but a little careful inquiry will nearly always develop the fact that coffee users have some disturbance of the body, which they always attribute to some other cause than coffee, but which, by a curious law, is likely to be helped if they can ever be induced to abandon coffee for ten days to a month, and take on Postum Cereal Food Coffee, which instead of narcotizing and destroying the nervous system, furnishes the food elements demanded by nature to rebuild the gray matter in the nerve centres throughout the body.

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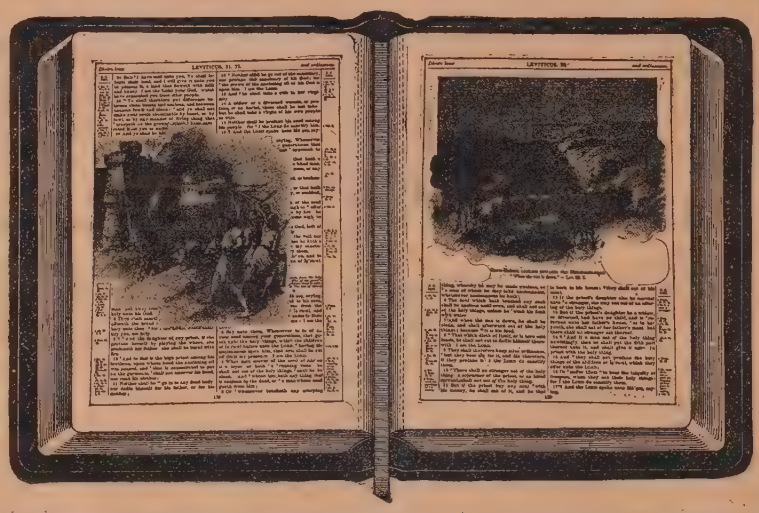

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13 ¶ And Mō´ses said unto the people, [q] Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: [2] for the E-gŷp´tians whom ye have seen to day, ye shall see them again no more for ever.

14 [r] The LORD shall fight for you, and ye

B. C. 1491.

q 2 Chr. 20. 15, 17 Is. 41. 10 13, 14.
2 Or, *for whereas ye have seen the Egyptians to day, &c.*
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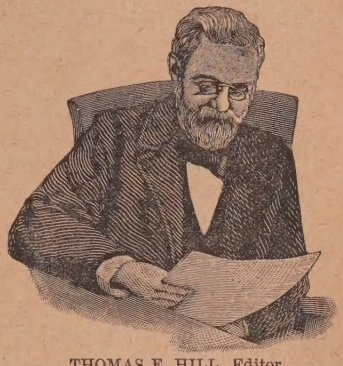

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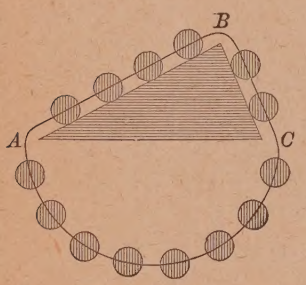

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